Charity conducive to GOD's *Glory:*

2154 A

SERMON,

For the BENEFIT of the

GENERAL HOSPITAL,

In *B A T H,*

Preach'd at the Requeſt of the

PRESIDENT and GOVERNORS

Of the HOSPITAL,

IN THE

ABBEY-CHURCH, *April* 29, 1753;

And again at

ST. JAMES's, in that City, *May* 12, 1754.

And now alſo Publiſh'd at their Requeſt,

By ROBERT LEYBORNE, *D. D.*

To which is added, a ſhort Account of the

STATE *of the* HOSPITAL,

As it Stood *May* 1, 1754.

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And ſold, for the Uſe of the ſaid Hoſpital, by J. LEAKE; and by the Bookſellers in Town and Country.

BRITISH MUSEUM

To the very WORTHY, the

PRESIDENT,

AND

GOVERNORS

OF THE

GENERAL HOSPITAL, in BATH,

THIS

DISCOURSE,

Twice Preach'd, and now Printed,

In Obedience to their Commands,

IS,

With all Obſervance and Reſpect,

FOR THE

USE of the ſaid HOSPITAL,

PRESENTED BY

Their moſt humble Servant,

Robert Leyborne.

To the very Worthy the

PRESIDENT,

AND

GOVERNORS

OF THE

GENERAL HOSPITAL, in BATH,

BRITISH MUSEUM

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PROV. iii. 9.

Honour the LORD *with thy Subſtance.*

TO Honour GOD is the whole Duty of Man, the greateſt Honour Man Himſelf can receive, the End for which he was created, and which, whether he will or no, he muſt anſwer: In no Circumſtances, or Moment can we want Opportunities, or are free from Obligations to the Duty: Happy thoſe, who let no Moment be loſt, but '*Whether they eat or drink, or whatever they do*, make this the chief End of all.

SHOULD Satan, from the Fooliſhneſs of his own Wiſdom, gain Power over us, as over *Job*, to take from us all we call the

(1) Cor. x. 31.

Goods of this World; adding Sickneſs, and, as he thinks, Diſhonour; even here, we may turn his own Artifice againſt him, and [1]*Bleſs*, like Job, *the Name of the Lord*, gaining Glory ourſelves, by making both Satan and ourſelves the Inſtruments of Glory to GOD.

AND if this low Eſtate can be [2]*Abundant by Thankſgiving*, much more may they, which are [3]*Full*, *abound*, if the weak and diſhonourable, who having Nothing, may ſeem fartheſt from a Likeneſs to the Poſſeſſor of all Things, can from their Poverty add to GOD's Glory, and be [4]*Rich towards Him*, while they want every Thing elſe; much more may ſuch as are called [5]*Gods upon Earth*, confer like GOD, what they receive from Him, make the Encreaſe, which He gives, to be his Encreaſe who gives it; and by returning back to him his own good Things, gain a Title to receive from him better.

(1) Job. i. 21. (2) 2 Cor. ix. 12. (3) Phil. iv. 18. (4) 2 Cor. viii. 2. (5) Pſalms lxxxii. 16.

THESE

THESE are the Thoughts which I would purſue in this Diſcourſe; when I ſhall,

Firſt, More clearly have explained, How GOD receives Honour from Man.

And ſhewn,

Secondly, How our Subſtance may be improv'd to his Honour.

I ſhall add,

Laſtly, That the Obligations of many hereto are great; and great will be the Reward of the Obedient.

IT may be doubted, how finite can add to infinite; or Honour or Pleaſure accrue from this World to a Being who, before the World began, was All-glorious in Himſelf, and had all his Happineſs compleat. [1] "Tho' GOD is ſaid in Scripture "to act for his Name-ſake, and for His

(1) See the laſt of Dr. *Whitby*'s Twelve Diſcourſes.

" Glory: This may ſeem not to conclude,
" as if an All-wiſe GOD was concerned,
" whether ſuch blind Creatures, as we
" are, approve or diſapprove of his Pro-
" ceedings, or was advanced in His Ho-
" nour by our Approbation,—or as if it
" was not the higheſt Arrogance and Folly
" in Man to imagine, That he can add to
" the Glory of GOD."

DOES He command us then to give Him, what he no Ways can receive? Promiſe to reward us for doing, what it is Folly to think we can do? And threaten to puniſh us for not doing what is abſolutely out of our Power?—Surely there is more Abſurdity in the Affirmative here, than in any Thing we would avoid thereby.

IF Man cannot add to the Honour of GOD, becauſe this muſt be ſuppoſed from Everlaſting ſo infinite, as to be incapable of Addition, than GOD Himſelf could not encreaſe his own Honour, by any Thing He ever did, or does, or can do. Then

GOD

God never could be or can be All-glorious, becauſe eternally precluded from future Glory.——Would not this be ſaid more properly of His worſt Adverſary, the Devil?

Doubtless God was All-glorious from without, before the World began, and ſo he muſt continue, when this World ſhall ceaſe; for there never was, or can be a Time, in which all that exiſted, or ſhall exiſt, did not, or will not work together for God's Glory: But does this prove, that He cannot receive Honour from any Thing, or rather that from every Thing he receives it?

So in Himſelf He has been always All-glorious, becauſe in and from Himſelf He has had Perfection productive of all Glory. He is the firſt Cauſe, and muſt be the ultimate Object of whatever Honour has been, is, or can be: Yet '*If I honour Myſelf, my Honour is Nothing, ſays Chriſt*;

(1) John vii. 54.

W...l

Worth without a Witneſs has no more Honour, than Imperfection totally conceal'd: Honour always ſuppoſes mutual Relation, a Giver as well as a Receiver; both Excellence in the Perſon honour'd, and a Manifeſtation of this to others, that they may pay Regard to it; for in this Regard, more or leſs, before many, or few Witneſſes, the very Being, as well as Meaſure, of Honour conſiſts.

Because no Man gives even this to God, without receiving from Him the Power and Inclination, and Opportunity to give it: Therefore it is alſo true, that God is All in All, and we [1]*when we have done All, are but unprofitable Servants*, for *only of his own do we give Him*, only that which He might have from others, tho' we did not give it; [2]*He is able of theſe Stones to raiſe up Children to Himſelf*, and gains not any Thing by prefering us to this Honour, which he would not gain, if

(1) Luke xvii. 10. (2) Matt. ii. 9.

He did not prefer Us, but Somebody elſe thereto; but Children He muſt raiſe, or He can't be honour'd as a Father; and thoſe he does raiſe muſt neceſſarily honour Him, or by the Reward which they will reap for their Obedience, or by the Puniſhment which they will ſuffer for their Refuſal: The Wiſe make a Virtue of Neceſſity, and chuſe to be rewarded for doing willingly, what, whether they will or no, they will do; ſo far is it from Truth, that we cannot honour God; that the Contrary is moſt true, we cannot but honour Him; and all that ſeeming Diſhonour, which Men or Devils now do Him, will finally be Increaſe of his Glory.

So God's Happineſs was in the Beginning as it is now and ever ſhall be; for with him can be no Time, either paſt or future, but all is one Eternal Now; nor in any Time can he ſtrictly be ſaid to receive what from all Time He fully enjoy'd. Therefore, *David ſaid unto the Lord,* '*My Goods are Nothing unto Thee.*

(1) Pſalm xvi. 2.

And

And *Eliphaz* aſks *Job*, '*Is it any Pleaſure to the Almighty that thou art Righteous?* Since God from Everlaſting, received from our Virtue all the Pleaſure it does or can afford; therefore no new Pleaſure or Gain ariſes from it in the Inſtant that we do it; yet let us not therefore ſay, God has No Pleaſure in it, for this proves he has Eternal Pleaſure.

God ſaw, from the Beginning, all His Works were Good, and with whatever is ſo, He cannot but be pleaſed: Even the Inanimate Part of the Creation affords Him both Glory and Satisfaction; and much more the Part after his own Image: Blind, and worthleſs, and dependent as we are, tho' [2]*We died in Adam*, we were *made alive in Chriſt*; renewed to that Image of God, after which He firſt created us, and for the ſame Reaſon that God has Pleaſure in himſelf, He may have it, to ſome Degree, in Man.

(1) Job. xxii. 3. (2) 1 Cor. xv. 22.

" In-

" INDEED, the Glory of GOD, we have
" been [1] elſewhere told, is the Goodneſs
" and Happineſs of his Subjects, and
" therefore when we ſay, He does every
" Thing for his own Glory, and that
" this is his ultimate End, the Meaning
" is, that his Deſign in all Things is the
" final Eſtabliſhment of univerſal Righte-
" ouſneſs in the whole Creation; and
" when a Man does an Action, becauſe
" it is Good, or forbears it becauſe Evil,
" then only does he truly intend the
" Glory of GOD."

BUT, with Submiſſion, the Glory of GOD is no more the Goodneſs and Happineſs of his Subjects, than it is ſometimes their Afflictions, and Failings, and at other Times the Wickedneſs and Miſery of his Enemies: GOD's Glory will ariſe from each of theſe, and in common

(1) By the late Dr. *Samuel Clark*, in the 1ſt Sermon of his 2d. Volume.

Speech we often ſay, It is the Thing from which it ariſes, but ſtrictly it muſt be ſomething diſtinct, as every Effect is from its Cauſe. How then does it follow, that when God repreſents himſelf as doing every Thing for his own Glory, the Meaning is, that he deſigns the final Eſtabliſhment of univerſal Righteouſneſs in the whole Creation? Or where has God told us that he has ſuch a Deſign? God was All-glorious, before there was any Creation, and his Glory is ſtill unſullied, tho' the Righteouſneſs therein is not univerſal: God is as uncapable of acting wrong for a Moment, as he is of acting ſo to all Eternity; and if it is wrong, that Unrighteouſneſs ſhould exiſt in any future Time, it would be equally ſo, that it ſhould exiſt even Now; but God can work Good out of what we call Evil, and therefore [1] *for himſelf the Lord created it, even the Wicked for the Day of Evil.* It may be for his Glory, to make his Power

(1) Provb. xvi, 4.

known to thoſe, who will never imitate his Righteouſneſs, and he may puniſh his Enemies, wicked ſpirits and wicked Men, to manifeſt his Righteouſneſs upon them, without deſigning to eſtabliſh any among them.

NEITHER when a Man does an Action, becauſe Good, or forbears it, becauſe Evil, then only does he truly intend the Glory of GOD, rather he does not intend it in the leaſt, if he acts on a Principle, which he thinks binding antecedent to the Divine Will, neither is GOD in all his Thoughts, tho' conſequentially what he does may conduce to GOD's Glory, as it ſurely would, if he did the quite Contrary, even as *Satan* glorifies GOD, by every Act of Enmity to him; yet the Intention either of the one or the other, is not to advance GOD's Glory. And how a Man can be ſaid then only to intend a Thing truly, when that Thing is neither actually, nor habitually in his Intention, ſeems as difficult to conceive as to explain: Better were it to keep to the more intelligible Notion,

to which the ſame Writer returns, in other Parts of his Works, as if then only we can be ſaid truly to intend God's Glory in our Actions, when we do them out of ſome Regard to God, becauſe thought pleaſing to him, or commanded by him; becauſe teſtifying, or promoting in ourſelves, or others, ſome Senſe of, or Reverence for, ſome of the Properties or Excellencies of God, and of the Things relating to him; and ſo far as our Subſtance can be either taken or kept, enjoy'd or parted with, ſo as to teſtify or produce in any Being ſuch Reſpect, ſo far it may be improv'd to God's Honour, as I proceed now,

Secondly, to ſhew:

Do we receive it as his Gift? We do in Effect to God, what *Satan* offer'd Christ; all the Kingdoms of the Earth to gain, '*We fall down and worſhip him*; we acknowledge his Sovereignty, and our

(1) Matt. iv. ix.

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Dependance, his Kindneſs and our Obligations, that it is of his free Grace, we are what we are, and our bounden Duty to be what he would have us; for as of him are all Things, ſo to him ſhould be all; his is the Kingdom and the Power, and therefore his the Glory for ever.

Do we poſſeſs it as he directs, as [1]*tho' we poſſeſt it not*, without ſetting our Hearts upon it, without truſting too confidently in it, without aſſuming from it *that* [2]*Pride for which Man was not made?* Do thoſe in high Stations not always [3]*mind high Things*, but condeſcend ſometimes, for the Honour of the moſt High, *to Men of low Eſtate*, to be Strength to the Weak, and Feet to the Lame, and for [4]*the Stript, and Wounded, and Half-dead*, to provide both Medicines and an Houſe, ſaying, like the good *Samaritan* to the Hoſt, *Take Care of him; and what thou ſpendeſt, when I come I will repay?*——Here the Grace of God is ſo tranſcendently viſible, as to create

(1) 1 Cor. vii. 30. (2) Eccleſ. x. 18. (3) Rom. xii. 16. (4) Luke x. 30.

an Exception to our Saviour's Rule, and tho' it be [1]*hard as for a Camel to go thro' the Eye of a Needle, and impoſſible for a rich Man to be ſav'd*, here this is plainly [2]*not impoſſible with* God, but the greater Difficulty, the greater Honour to that Power, which alone can turn Men's Minds as it ſeemeth beſt to his godly Wiſdom, and inſpire the moſt heroic Virtue, in the Midſt of all Temptations to the Contrary.

Charity is indeed the End of my Text, as well as of [3]*every Commandment*, what to thoſe, *who covet earneſtly the beſt Gifts*, ſhould be ſhewn as [4]*the more excellent Way*, what honoureth God above all Virtues, becauſe [5]*the Bond of Perfectneſs*, [6]*the fulfilling of* Christ's *Law*, and in a Manner [7]*comprehenſive of all.*

It betokens in the Doer a Senſe of his Duty, and of the Right which God has in his Subſtance, implies Faith in God's

(1) Luke xviii. 25. (2) Luke xviii. 27. (3) 1 Tim. i. 5. (4) 1 Cor. xii. 31. (5) Col. iii. 14. (6) Gal. vi. 2. (7) Matt. xxii. 40.

Promiſes, Fear of his Threatnings, Truſt in his Goodneſs, Gratitude for his Mercies, Submiſſion to his Will. It awakens the Receiver to look up to GOD, of whoſe Grace alone it cometh that others are willing to relieve him: It inſpires him with due Thoughts of Providence, Thankſgiving, and Reliance on GOD: It takes from GOD's Enemies that Objection in which they delight, that GOD beſtows moſt of his Favours on thoſe who leaſt deſerve them: It encourages others, by Force of good Example, to go and honour GOD in the ſame Manner.——So many Ways [1] *He ſacrificeth Praiſe*, whoſe Alms ſupport only the Bodies of Men; even this is doing Honour to the Work of GOD's Hands, to *the* [2] *Temples* of the Holy Ghoſt, to *the* [3] *Members of* CHRIST, whom he is [4] *not aſham'd to call his* [5] *Brethren*, whoſe [6] Wants he felt himſelf on Earth, that he might be more touch'd with them now in Heaven: 'Tis to do what

(1) Eccleſ. xxxv. 2. (2) 1 Cor. iii. 16. (3) Epheſ. v. 20. (4) Matt. xxv. 40. Hebr. ii. 11. (5) Hebr. ii. 11. (6) Hebr. ii. 18.

he

he reſpects as done immediately to [1]himſelf, and will reward as if himſelf ſubſiſted by it; what he moſt expreſly, frequently, and earneſtly commands, as neceſſary to determine in the [2]laſt Day our Admiſſion to, or Excluſion from Heaven: It is what the young Man in the Goſpel, who had kept every other Point of the Law, and whom [3] *Jeſus beholding loved*, ſtill wanted, that *Jeſus* might ſave him.——And need more be ſaid to beſpeak your Favour to an Hoſpital, where this Virtue ſhines forth with moſt diffuſive Luſtre, a Bleſſing to Nations, while an Ornament to this City, and, in a more eminent Degree, an Honour to that *Spirit*, which ſeems, as in the Beginning of the Creation, to have *moved* here [4]*upon the Face of the Waters*, moſt illuſtriouſly operating in thoſe Hearts, who contriv'd and brought it to ſuch Perfection nor leſs abounding to the Praiſe of all, who ſhall ſupport it with equal Goodneſs.

(1) Matt. xxv. 40. (2) Matt. xxv. 42, 43. (3) Mark x. 21. (4) Gen. i. 2.

The Poor riſe here, as by a new Creation, or Reſurrection to a better Life, like the Bones, which *Ezekiel* deſcribes, when the Lord puts the Queſtion, as of a Thing hardly poſſible, [1] *Son of Man can theſe Bones live?* How fitly may this be aſked of many, when firſt admitted to this Hoſpital? and how often is the Anſwer here, as by the Prophet, [2] *Thus ſaith the Lord to the dry Bones, behold I will lay Sinews upon you, and I will bring up Fleſh upon you, and cover you with Skin, and put Breath in you, and ye ſhall live, and ye ſhall know that I am the Lord?*

This Charity affords not Momentary Refreſhment, like thoſe diſtill'd Waters, in which too often are ſpent the Alms thrown away on common Street-Beggars: This does not increaſe, but cure Diſeaſes; diſpenſing Medicines by the moſt ſkilful Hands, and therefore always with ſureſt Succeſs.——And tho' all are not cured,

(1) Ezekiel xxxvii. 3. (2) Ezekiel xxxvii. 6.

yet all are comfortably ſubſiſted, while there are Hopes of Benefit from Medicines, or Water; nor diſmiſt, 'till they have full Satisfaction, that what could be, has been done, and the Reſt is to be left only to GOD.

MANY with Support receive ſuch Health as by honeſt Induſtry will get better Support, for '*much Food is in the Tillage of the Poor*, as well to themſelves as the Community, who reap the Fruit of their labours; a Bleſſing to many Particulars, it may be to a numerous Family, perhaps for many Years, by longer Life, to give longer Opportunities of laying up larger Store, both in this World, and the next, and of training their Houſhold to inherit as well their Virtues as Gains.

EVEN this latter Conſequence may reaſonably be expected, becauſe the Sickneſſes of the Soul are here alſo relieved; a Phyſician of this is at Hand, to pray for the Poor, and praiſe GOD with them, and

(1) Prov. xiii, 23.

add

add wholeſome Advice when it is moſt needed, and moſt like to make the deepeſt Impreſſion. Is not this raiſing Soldiers, perhaps for our Country, more certainly for God, in the grand Contention between Him and *Satan*, who ſhall have moſt Servants in the World, as it is ſaid of the Bones before-mention'd in *Ezekiel*, '*And they lived and ſtood on their Feet, an exceeding great Army?*——

This is not only good in the Doer, but tends to make Multitudes good; has in it all the Merit of Charity to their Bodies, and ſtill a great Deal more, will occaſion Prayers and Praiſes from numberleſs Tongues, not once, or annually, but indefinitely for ever: This fills not only Earth, but Heaven with God's Praiſes, ſupplies even Angels with Motives to Hallelujahs, ſupplies even Heaven with Angels, adding to the Fullneſs of the Joys of that Place, and to the Inhabitants thereof, by making Men meet to be Partakers of ſuch Joys.

(1) Ezekiel xxxvii.

III. And now can we doubt of thoſe Obligations to this Virtue (which I propos'd in the third Place to mention) [1] *As we have Opportunity*, and [2] *according as* God *hath proſpered us*, and [3] *according as thro' his Grace we are diſpoſed in our Hearts.* Thus St. *Paul* teaches, both how often, and in what Meaſure we ſhould honour God with our Subſtance, and in all the three Inſtances, [4] *Where much is given, there much will be requir'd.*

I. Is an Opportunity offer'd which is no where elſe to be gained? There our Obligations not to neglect it are moſt ſtrong. Can ye give Relief here, which the World cannot give elſewhere? Here the Command is moſt indiſpenſable to every one able to obey it. In other Places, they who *come and look* on the wounded Traveller, and then *paſs by on the other Side*, may, as they paſs, ſee another Hoſpital, where by effecting the like Benefits,

(1) Gal. vi. 10. (2) 1 Cor. xvi. 2. (3) 2 Cor. ix. 6. (4) Luke xii. 48.

they

they may compenſate for former Omiſſions; but if ye give not to this, in no other Place can ye do the like, or half ſo much Good; for in no other have the Phyſicians the ſame Remedy to preſcribe, nor under their Care half ſo many of the moſt valuable, as well as beautiful Parts of the Nation, who both want and deſerve all the Aſſiſtance of the moſt perfect Skill in this Medicine, of Skill, which can only be made perfect by Experience, and of Experience, which can no where be ſo well grounded as in this Hoſpital, where every Caſe is open to every Profeſſor in Phyſic, and the Patient in every Inſtance kept ſtrictly to Phyſician's Rules.

They, who know moſt, are always moſt ſenſible of their Wants, and therefore the Phyſicians of this Place (deſervedly allowed Excellent as any in the World) will bear with my Saying, That the Knowledge of the Powers of theſe Springs, is inexhauſtible as the Springs themſelves; not thro' any Change in the Water, but thro' Changes in thoſe who uſe it: Every Day

Caſes

Caſes become more complicated and new, thro' different Climates and Seaſons, new Manners of Education and Living, new Meats and Drinks, and perhaps new Medicines, by taking ſtrange Phyſic without a Phyſician, (Infatuation by which this Age and Country ſuffers above all others) whence ſuch unnatural Diſcompoſure in Bodies, ſuch Alteration of Conſtitutions and Complaints, ſuch frequent Variety of Symptoms in Diſeaſes, and of Diſeaſes themſelves, that the moſt judicious Admirer of antient Practice, ſees every Day's Experience needful, to inform that of the Day before, and with all his Skill, ſhews his Skill moſt in acknowledging, that he has not yet enough to make his Power equal to his Deſire of giving Health to every one that aſks it.

The Legiſlature lately thought it worth a large Reward to be told, not the Qualities or Properties (for theſe were known before) of one or two Drugs, but the Quantities rather, to which in one Diſtemper they might be ſafely taken: How much

much more Encouragement, how many Times the like Sum, deſerves an Hoſpital, where ſo many Phyſicians, in ſo many Caſes, learn the Virtues of Water, ſo reſorted to by many, ſo coveted by more, ſo ſuited to the Inclination, as well as Wants of the Rich, to that Delicacy of Body, and thoſe Wounds of the Mind, which are caus'd *by Fullneſs of Eaſe and Bread*, or *by being careful and troubled about many Things?* In ſhort, the Remedy is univerſally in Repute, and therefore ought to be as fully underſtood; for in unſkilful Hands, the beſt Remedies are only more fatal Poiſon; and from being more eſteem'd and prais'd, gain a Power to deſtroy more.

II. Do I not ſpeak to many, whom God hath proſper'd already with great Share both of Health and Wealth; of Health, entirely recovered here, and of Wealth, by which they were enabled to come hither? Will theſe, like the Ten whom our Saviour cleanſed, let *only*

[1]*one Stranger be found, who ſhall return to give Glory to* GOD? Will theſe deny thoſe very Waters to others, which have been dealt to themſelves, ſo much to their Comfort? nor regard, altho' they know the Command is, that—[2]*as every Man hath received the Gift, even ſo we ſhould miniſter the* SAME, *one to another, as good Stewards of the Grace of* GOD?

THEY who have Health, and nothing elſe, are required to [3]*labour, working with their Hands, that they may have to give to him that needeth*: And more frequent are the Injunctions on the Rich, [4]*to miniſter as of the Ability which* GOD *has given, that He may be glorified in all Things*, that He may [5]*reap* not only *where He has ſown*, but as He expects in the ſame Proportion. Did Charity to this Hoſpital abound in Juſt Proportion to the Eſtate of every one relieved at theſe Springs, how little would be the Burden to each, yet how immenſe the Benefit in the Whole? What Numbers might then drink theſe Waters,

(1) Luke xvii. 17. (2) 1 Pet. iv. 10. (3) Epheſ. 4. 28. (4) 1 Pet. iv. 11. (5) Matt. xxv. 17, &c.

who,

who, for Want of them now, will be loſt? Tho' no one has more than he can ſpend on himſelf, there are few but have more than they need ſpend ſo, and fewer have a Right to ſpend their All in ſuch Manner: I ſay their All, to comply with common Speech, tho' there is not a more fallacious Thought than this, which is too common, That all which a Man poſſeſſeth is his own.

Could I ſhew you one, to whom a dying Friend has bequeath'd a large Fortune, the greateſt Part to that Man's own Uſe, and the Reſidue to his poor Brethren; and ſhould the Poſſeſſor of it all, think it therefore his own, waſte it on his Luſts, and detain from his Brethren their Part, when they were really dying for Want? How would Indignation ariſe to every Man of Honour? How ready would ye be, as *David* on a like Occaſion, to adjudge ſuch a rich Man to Death, '*becauſe he had no Pity*: And yet how many, too much like *David*, would paſs Sentence here on

(1) 2 Sam. xii. 6.

themſelves? for to every one who ſhall keep from the Poor; what GOD has put in his Hands for them, it might be ſaid, *Thou art the Man.*

THERE is a Juſtice, there is a Gratitude, due even to the Poor, for it is by their Labour that you have Eaſe, or at leaſt Leiſure to proſecute more pleaſing Labour; their Labour for you, perhaps, brought on thoſe Pains, which now want your Relief. IT is GOD who made you to differ from them; who has not ſubjected you to the like Pains from Labour; who truſted to you that Wealth, which he would not truſt to them, that you might give them their daily Bread, to encreaſe the Virtue and Reward of both, That the Rich might be made [1] *Rulers over many Things*, for being merciful and faithful over a few, and the Poor lay up Treaſure in Heaven, by being patient and thankful on Earth, [2] *Whilſt by the Experiment of this Miniſtration, they glorify* GOD *for your profeſs'd Subjection unto the*

(1) Matt. xxv. 23. (2) 2 Cor. ix. 13.

Goſpel

Goſpel of Chriſt, *and for your liberal Diſtribution unto them, and unto all Men.*

III. And if to a ſingular Opportunity, and great Ability, ſhould be added *Thirdly*, a Knowledge of your Obligations, for the Knowledge, as for the Wealth imparted, you will be equally bound to anſwer: Hence ariſes the ſtrongeſt Obligation, more highly to enhance their Guilt, who, as St. *Stephen* reproach'd the Jews, ſhall [1] *reſiſt the Holy Ghoſt, and not keep the Law they have received.*

The Rule is, *to give* [2] *as ye are diſpoſed in your Hearts*, and if originally form'd ſuſceptible of tender Impreſſions, you feel your Hearts melt on the Conſideration of many Brethren, ſo *deſtitute, afflicted, tormented*; or, if the Uſe of theſe Waters (as is their common Effect) has, by raiſing your Spirits, enlarg'd your Souls, and inſpir'd that good-natur'd, that moſt equitable Wiſh, that all may

(1) Acts vii, 51, 58. (2) Cor. ix. 6.

be made chearful as yourſelves; if educated to the nobleſt Ambition, you ſee no Happineſs ſo God-like as that of making others happy, and of being honour'd and lov'd, and benefited by them; or if naturally leſs moved with piteous Miſery, or wholly engroſt by Buſineſs, or Pleaſure, you have no Leiſure, or no Inclination to make others Pains your own, 'till God teaches you what they feel in Sickneſs, by making you feel the like yourſelves; if your Underſtanding is inform'd, or your Will affected, your Gratitude prompted, or Fears quicken'd, your Hopes rais'd, or Emulation fir'd, by any Thing moving in your own Breaſts, in the Council of Friends, the Example of Neighbours, in the Word of God, or that of his Miniſters, be aſſured that God is in each of theſe Voices; and that to offend againſt Mercy or Light, or Nature, or Correction, is moſt bitter Aggravation of Wickedneſs. *'If I had not come unto them*, ſays Chriſt, *they had not had Sin, but now they have no Cloak for their Sin.*

(1) John xv. 22.

THEN let Fear of Puniſhment teach us better, if Love and Gratitude cannot; for the leſs we have of Gratitude, the more we have to fear.

Is the Health, lately gain'd, ſo firmly eſtabliſh'd, that we no longer want the Favour of GOD, and dare now provoke his Anger? *So* David, '*in his Proſperity ſaid, he ſhould not be remov'd, the Lord of his Goodneſs had made his Hill ſo ſtrong*; but it follow'd the ſooner for ſuch a Saying, *Thou didſt hide thy Face from me, and I was troubled.*

CAN we promiſe ourſelves, that in the Moment we go hence, we ſhall not want that Relief ourſelves, which GOD now aſks us to give? Or that the Hand, which we ſhall ſtretch forth, like *Jeroboam*, in Diſbelief of the Divine Threatning, may not, like that King's, '*be dried up, that we cannot pull it in again unto us*? Tho'

(1) 1 Kings xiii. 4.

theſe Springs, in ſuch Caſes, ſometimes can work Miracles, as effectually as did the Prophets Prayers, and we may think the Remedy at Hand; will any be entitled to ſuch a Miracle, who hath no Hand open to the Poor?

'Tis often queſtion'd, whether the Waters in this Place, do more promote the Health of the Body, than ſome of the Cuſtoms and Diverſions do endanger not only Health, but your Subſtance alſo; perhaps the Welfare of your Souls; perhaps your Happineſs, both here and hereafter: Where Life is preſerv'd, Eſtates may be loſt, Innocence miſled, and Reputation wounded, beyond the Power of Waters to heal. The greater ſuch Dangers, the greater ſhould be the Care to lay up Alms in this Storehouſe, to be Deliverance from Temptation and Evil, to protect us in theſe infectious Paths of Extravagance, Vanity, and Gaming; from Craftineſs on one Side, and Thoughtleſneſs on the other; from the Snares of the Hunter, and from the Lions ſeeking whom they may devour. ——Many, exempt from ſuch Dangers

themſelves, may yet ſee ſome Child, or Relation, or much-lov'd Friend, for whoſe Safety they are anxious as their own. Thus *Job*, when [1] *His Sons and Daughters had feaſted in their Houſes, every one his Day, continually roſe up early, and ſent and ſanctify'd them, by Offerings, according to the Number of them all*; for tho' he could not charge them with outward Indecency, *Job* ſaid, *It may be, my Sons have ſinned, and curſed* God *in their Hearts.*

It is in Feaſting, Dancing, and Playing, as the wiſe Man hath ſaid of Buying and Selling, ſomething, [2] *as a Nail betwixt the Joining of the Stones* will be apt to *ſtick faſt* to thoſe, who are much employ'd in them. Now Alms are the only Sacrifices by which a Chriſtian can cover ſuch Sins, and were theſe offer'd here, but half ſo often as there is Occaſion for this Property of them, how richly would your

(1) Job i. 5. (2) Eccleſ. xxvii. 2.

Hoſpital be endow'd? '*Then ſhould thy Light break forth as the Morning, and thy Health ſhould ſpring forth ſpeedily; thy Righteouſneſs ſhall go before, and the Glory of the Lord ſhall be the Reward; thou ſhalt call, and he will anſwer thee, thou ſhalt cry, and he ſhall ſay, here I am.*

BESURE where Virtue has abounded, there Bleſſing will likewiſe abound. Already have the Phyſicians of this Place been enabled by this Hoſpital, to confute ſome dangerous Miſtakes of the moſt Experienc'd in other Places, and ſhow how far, in Paralytic Diſorders, theſe Waters have been uſeful; and with unparrallel'd Diſintereſtedneſs and Benevolence, they engage not to confine what other Knowledge they gain, or to themſelves, or to this Hoſpital, but to publiſh it throughout the World; to be Inſtruction to as many as ſhall be fit to drink theſe Waters, and to as many, as ſhall be truly told, in what

(1) Iſaiah lviii. 8.

Caſes it is not proper to drink them, that the laſt may not be put unneceſſarily on hazardous expenſive Journies, nor the former be kept, with more Hazard and Pain, to as long and great Expence at Home; ſo that your Charity will not end, tho' it begins with the Poor, nor your Hoſpital be uſeleſs without Doors, tho' no Cure ſhould be perform'd within: As ſome out of every Order of Men have been Benefactors to this Hoſpital, ſo from it Benefit will ariſe to ſome of every Order, even (1) *as the Rivers run into the Sea, ſo to the Place from whence the Rivers came, thither ſhall they return again*; to the Nobility, the Magiſtracy, the Gentry, the Clergy, perhaps the Royal Family alſo, to recompence their reiterated Bounty, to keep *the Lights of Iſrael* from being *quench'd*, to preſerve the *Chariots and Horſemen thereof*, thoſe on whoſe Health depends the Welfare of Kingdoms, that they may have Strength of Body, as

(1) Eccleſ. xi. 1.

well as of Mind, [1]*to go in and out before a great People.*——The Sun comes not round more duly in his Seaſon, than ſome or other of theſe are perpetually applying to the Phyſicians here, to be releived from Pains, which their long continu'd Studies and Watchings, their too little Labour, or too much create; or which the Anxieties, Conteſts, and Cares of Adminiſtration, their Hardſhips by Sea, or Fatigues by Land, their Wounds in their Country's Cauſe have occaſion'd: Therefore [2]*caſt your Bread on theſe Waters*, that *thereafter ye may find it many Days*, in the Health, as well of Others as yourſelves. *He that followeth after Righteouſneſs and Mercy*, has GOD's Promiſe of [3]*Life, Righteouſneſs, and Honour*; he has the Prayers of many ſo long as he lives, which powerfully contribute to lengthen his Life; he has their Praiſe, their Eſteem, their Love, and Aſſiſtance to adorn his Proſperity, and turn from him Evil.——Lo! theſe are the Churches hidden Treaſures,

(1) Numb. xxvii, 17. (2) Eccleſ. xi. 1. (3) Prov. xxi, 12.

ſaid St. *Laurence* to the Officer, who aſk'd, where he had hid thoſe Treaſures, and at the ſame Time ſhew'd him a Number of Maim'd, and Blind, Decrepid, and Infirm, whom he had therewith ſupported: Theſe are the Caſtles, and Rocks of Defence, the moſt profitable Abundance of the City, inaſmuch as they engage '*the Lord to keep the City, without which the Watchman waketh but in vain.*——

And to come nearer Home, may we not remember, that with your Care of the Poor in this City, the rich Company ever has increas'd? With your Charity-School were the Beginnings of your Proſperity; and with the Building this Hoſpital, how many more Buildings aroſe? and to what a Height has the Value of the Old, as well as New; and of the Lands, as well as Houſes improv'd? and how greatly has the Trade and Subſtance of the Inhabitants ſince multiplied, together with their Numbers?—Who knows but, when this

(1) Pſalm cxxvii. 1.

good

good Deſign ſhall be accompliſh'd, and your Hoſpital in its full Extent compleated, God may put it into the Hearts of the worthy Members of this Corporation, to proceed to thoſe Improvements in the Baths, which the Phyſicians have repreſented as neceſſary, and moſt Men long wiſh'd for and wanted, for the Emolument not only of the Company, but equally of the City and Corporation, to increaſe the Number and the Health of one, and both the Beauty and Trade of the other, and from All the GLORY of GOD.

Which God, *of his infinite Mercy, grant, thro' Jeſus Chriſt, our Lord; that to him, with the Father and the Holy Spirit, may be aſcrib'd, as is moſt due, all Honour, and Praiſe, and Thankſgiving, for Ever and Ever,* Amen.

F I N I S.

A SHORT ACCOUNT OF THE NATURE, RISE, and PROGRESS OF THE General Infirmary, at BATH.

THE great Concourſe of Poor reſorting to this City for the Uſe of the Medicinal Waters, and begging of the Gentry here for their Support, induced ſeveral well-diſpoſed Perſons to think of a Scheme of erecting an *Infirmary*, or *Hoſpital*, for the Cure and Maintenance of ſuch poor Strangers.

ABOUT the Year 1730, the Sum of 380*l.* or thereabouts, was collected at this Place, for this Purpoſe: But the Deſign lay dormant 'till the Year 1738, when it was reviv'd, and a convenient Piece of Ground fix'd on to erect ſuch an *Infirmary* upon. The Contributions immediately grew very large, and enabled the Undertakers to agree for, and bring to Perfection, a large, commodious, ſubſtantial Building, capable of receiving above an Hundred poor Patients, beſides the neceſſary Servants to attend them.

THEY then applied to Parliament for an Act to incorporate them, and to ſecure them ſome Advantages for the Service of the Poor in the *Infirmary*, ſuch as the Uſe of the *Bath, *&c.* In this they ſucceeded; and the Parliament, by an Act, immediately ſecured to them theſe Privileges, and incorporated them, by the Name of, *The Preſident and Governors of the General Hoſpital or Infirmary at* BATH; nominating as the firſt Governors, Eighty-four Perſons, many of whom are of the firſt Quality and Diſtinction, and others the moſt conſiderable Benefactors to this Charity; and giving a Power to the then incorporated Governors, to fill up the Vacancies happening on the Deceaſe of any of their Members; and likewiſe a Power to any Perſon to become a Governor, by giving a Donation of Forty Pounds or upwards, to the Uſe of the *Infirmary:* By which Means, the Governors will always be Perſons of Note and Property, and always an increaſing Body, the greateſt poſſible Securities againſt any Fraud or Miſmanagement, too frequently with Juſtice complained of, in thoſe who execute Truſts of this Nature. Out of theſe Governors, by Appointments in the ſaid Act, Thirty-two are annually to be choſen, to tranſact the Buſineſs of the ſaid *Infirmary*; which Choice has hitherto always fallen on thoſe who are moſt likely to attend, by their being reſident in or near the City of BATH.

THE narrow Compaſs to which this Paper is confined, forbids us to inſert an Account of all the Tranſactions of the Corporation, ſince its firſt Eſtabliſhment: But we think it neceſſary to mention a few Particulars, which we earneſtly deſire the Public to take Notice of.

OUR Act of Parliament not falling into every Body's Hands, the Governors, at a great Expence, did, from Time to Time, inſert the Terms of the Admiſſion of Patients, preſcrib'd by that Act, in ſeveral of the News-Papers; often renewed ſuch Publications, and continued them a long Time. But finding this Method ineffectual, they did, in the Year 1741, print off the Terms of Admiſſion upon a large Sheet of Paper, and did tranſmit ſuch a Number of theſe Papers to every Biſhop in *England* and *Wales*, as might ſupply every ſingle Pariſh

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* The Hoſpital Patients were, by this Act, permitted to bathe in the Hot-Bath only: While there was but a ſmall Number to bathe, it was not found very inconvenient to be confined to this little Bath, but now the Hoſpital is full it is found by daily Experience, that by the Smallneſs of this Bath, many Patients are obliged to ſtay in much longer than they ought to do, to the great Detriment of their Health, and others are prevented from Bathing half as often as their Caſes require. This Evil, which is a ſore one, can be remedied only by the Corporation's permitting the Hoſpital Patients to have the free Uſe of the King's Bath, againſt which Permiſſion, there is not the leaſt reaſonable Objection.

with

with one of them, humbly desiring my Lords, the Bishops, that they would dispersse the same throughout their several Dioceſſes, and praying the Clergy to have one of these Papers hung up in their several Parish Churches, that they might there remain a perpetual Instruction to all Persons who should desire to have any Pauper admitted into our *Hospital*. This we thought would be a most effectual Method to prevent any Person applying for Admission, but in the Manner therein prescribed. But alas! notwithstanding the great Care and Expence, the Governors have employ'd in this Particular, we have many Patients sent to us in an undue Manner, whom, for that Reason, we cannot admit; and we are by that Means obliged to send the poor Creatures back again, after they have gone thro' the great Fatigue of long and painful Journeys, to our own great Regret, and often to the Disgust of the Parishes which send them, whom we cannot make sensible, that it is not in our Power to act contrary to what our Act of Parliament, in that Case, prescribes. This is a sore Evil, which we earnestly entreat all People to take Notice of, and to remedy for the Future, by informing themselves of the right Manner of Admission, which we have been very solicitous, that they should all have an Optunity of doing, from our printed Papers.

Another great Grievance this *Hospital* has to complain of is, that many of the lower Class of the Faculty of Physic, who are apply'd to by the Parishes to draw up the Cases of Paupers, do it in so short and general a Manner, that scarce any Judgment can be formed about them by the Gentlemen here, whose Province it is to examine whether they are proper Bath-Cases, or not. Others omit such Circumstances, which if known, would at once shew the Patients improper to be admitted; so that when the Person appears, we are surprized to find them so different from what they were represented to be, in the State of their Cases. Sending such Persons back immediately from the Place, in which only they had Hope of Relief from their tedious Calamities, carries with it too strong an Appearance of Inhumanity, not tenderly to affect the Persons concern'd, who are, notwithstanding, obliged in Charity to perform the ungrateful Task, lest they should be guilty of Injustice, by letting an Incurable eat the Bread of one who might find a Cure. We must therefore beg all Gentlemen, concern'd in drawing up such Cases, that they will set down every material Particular; and, especially, not conceal any Circumstance, for fear that if it was fairly laid open, their Patient might not be deem'd a proper Object of this Charity.

We think ourselves obliged to give a Reason to the Public, why fewer Persons are discharged cured out of our *Hospital*, and those in it are maintained at a greater Expence, than in any other *Hospital*, in Proportion to the Number of Patients.

In the firſt Place, we have few Perſons ſent to us but ſuch as labour under Leproſies, Palſies, old inveterate Rheumatiſms or Lameneſſes, many of them contracted long ago, by ſome fatal Hurt of the Part, ſcarce ever to be remedied. Phyſicians well know how difficult of Cure theſe Diſtempers are in their moſt recent State; but when they conſider how few of them ever fall under our Care, in this *Hoſpital*, 'till all Methods have been tried upon them, in their own Country, and the Diſeaſe has, by Length of Time, been riveted in their Conſtitutions, they will be ſo far from wondering that we cure no more, that they will return Thanks to God, that he has ſo graciouſly bleſſed the Means, by which ſo many of them have, from Time to Time, been quite reſtored, or greatly relieved.

As to the Expence, it is greatly enhanced by Chairmen, Guides, Linnen and Woollen Habits to Bathing, which are peculiar to this *Hoſpital*. This is the fair State of the Queſtion, and we don't doubt but it will ſatisfy all impartial Conſiderers.

We ſhall only mention one other Impediment to the Uſefulneſs of this Charity, which is, that its being ſo very extenſive, comprehending all his Majeſty's Dominions, makes the Number of Perſons applying for Admiſſion, ſo diſproportional to the Number the Charity can maintain, that many are minuted in our Books, when their Caſes have been judged proper, ſix Weeks, two Months, or longer, before a Vacancy happens for them to come into the *Hoſpital*. It is with Grief to be obſerved, how inveterate, if not incurable, the Diſeaſes of ſuch poor Perſons may prove, during ſo long an Interval. The late Lord *Coleraine* was ſo ſenſible of this Grievance, that the laſt generous Act he did, juſt before he died, was to give Five Hundred Pounds to the *Hoſpital*, for that eſpecial Purpoſe, that the Intereſt of that Sum ſhould be forever applied to the Admiſſion of one, or more Perſons, who ſtand minuted on the Books, above the Number which the Charity could otherwiſe maintain.

Whoever will conſider what has been ſaid in this Paper, muſt ſee, that by encreaſing the Number of Patients, not only more Perſons will be relieved, but likewiſe more Cures will be performed. becauſe more *Curables* will be admitted, and the Expences of the Houſe, in Proportion to the Number of Patients, will be leſſened. This deſirable End can only be promoted by the Encreaſe of the Capital Fund, of which well diſpoſed Perſons have been ſo ſenſible, that by the Bleſſing of Providence, it has been yearly augmented by generous and noble Benefactions.

7 DE65

A LIST *of the* CONTRIBUTORS TO THE General Hoſpital, or Infirmary at *Bath*,

From MAY 1, 1753, to MAY 1, 1754.

Collected on Sunday, *the 29th of* April.

	l.	*s.*	*d.*
A BBEY-CHURCH	75	18	0
St. James's Church	45	2	6
Chappel in Queen Square	69	11	0
St. John's Chappel	6	11	9
St. Michael's Church	10	0	6
The Rev. Dr. Bennet Stevenſon's Collection	18	2	0
To be added to the COLLECTION, *viz.*			
Mrs. Prowſe, by Dr. Moyſey	5	5	0
A Lady, by the Matron	1	1	0
Right Hon. Earl Thanet, by Mr. Naſh	5	5	0
Richard Backwell, Eſq; by Ditto	5	5	0
Mr. Salter, by Ditto	1	1	0
Mr. Shiſh	1	1	0
Mr. Wilks, by Ditto	1	1	0
Mr. Goulding, by Ditto	1	1	0
Mrs. Spence, by Mr. Sparrow	1	1	0
The Rev. Mr. Clark, by Mr. Leake	0	5	0
	247	11	9
James Roffey, Eſq; a Benefaction	21	0	0
Dr. Richard Frewin, by Dr. Oliver	20	0	0
A Gentlewoman unknown, by the Matron, deſigned for the Collection	1	1	0
A Clergyman, by the Regiſter	5	5	0
A Perſon unknown, by Dr. Oliver, deſign'd for the Collect.	1	1	0
Mrs. Stonehouſe, by Dr. Hartley	2	2	0
Carried forward	298	9	9

	l.	s.	d.
Brought forward	298	0	9
Rev. Mr. Dodſworth, by Mr. Naſh	5	5	0
The Remains of two Concert Breakfaſts, by Ditto	4	4	0
Sir William Wynne, by Ditto	1	1	0
A Perſon unknown, by Dr. Davies	2	2	0
Joſeph Muſgrave, Eſq; by Mr. Leake	10	10	0
The Rt. Hon. the Marqueſs of Rockingham, by Dr. Hartley	50	0	0
The Rev. Mr. Richard Harding, Rector of Marwood, Devon, by the Regiſter	10	10	0
An unknown Hand, by Dr. Oliver	1	1	0
The Right Hon. the Earl of Grantham, by Mr. Naſh	10	10	0
Mrs. Bowerbank, a Benefaction, by Mr. Bertrand	100	0	0
Lady Ilcheſter, by Mr. Naſh	5	5	0
Col. Rich's Lady, by Ditto	3	3	0
William Bazil, Eſq; by Dr. Oliver	20	0	0
Thomas Garrard, Eſq; by Dr. Brewſter	10	10	0
Mrs. Garrard, by Ditto	10	10	0
An unknown Hand, by the Matron	5	0	6
Hugh Barlow, Eſq; of Lawrenny, Pembrokeſhire, by Mr. Buſh	5	5	0
Pariſh of Warminſter, by Mr. Smith	2	2	0
A Legacy of William Stump, Eſq; late of Corſham, Wilts, of his Executor Mr. Edwards	5	5	0
Dr. Brodrepp, by Mr. Wake	4	4	0
James Whitchurch, by Mr. Naſh	5	5	0
Thomas Allen, by Mr. Morgan	2	2	0
Collected on Sunday, Oct. 28, 1753, *viz.*			
The Abbey-Church	77	16	0
St. James's Church	29	14	1
The Chappel in the Square	24	2	6
St. John's Chappel	6	17	7 *hf*
St. Michael's Church	6	16	5 *hf*
Rev. Dr. Bennet Stevenſon's Collection	15	0	8
To be added to the COLLECTION, *viz.*			
Sir William Calvert, by Dr. Oliver	1	1	0
Lady Calvert	1	1	0
Mrs. Taſh	1	1	0
Sir William Wynne, by Mr. Naſh	1	1	0
***** Brooke, Eſq; by Ditto	1	1	0
Mr. Skrine, by Ditto	1	1	0
Col. Clayton, by Ditto	1	1	0
***** Richard, Eſq; by Ditto	1	1	0
Sir John Chapman, by Ditto	1	1	0
***** Middleton, Eſq; by Ditto	1	1	0
	170	17	4
Carried forward	742	12	7

	l.	s.	d.
Brought forward	742	12	7
Francis Fane, Eſq; by Mr. John Donne	2	2	0
Counteſs of Portſmouth, by Mr. Leake	5	5	0
Governor Fleming, by Mr. Naſh	5	5	0
Mr. Hanger	1	1	0
A Clergyman, by Mr. Morgan	0	2	6
From an unknown Hand, by Mr. Lovel	2	2	0
The Produce of *(Hamlet)* a Play given by the Managers of Mr. Simpſon's Theatre	41	7	6
From an unknown Hand, by Mr. French	0	5	0
Sir George Cobb, by Mr. Naſh	3	3	0
The Honourable B. Leviſon Gower, Eſq; by Mr. Naſh	2	2	0
The Marqueſs of Carnarvan, by Ditto	5	5	0
Stafford Stafford, Eſq; by Ditto	5	5	0
Arthur Pollard, Eſq; by Ditto	3	3	0
Mrs. Scrope, by Mr. Jerry Peirce	50	0	0
Thomas Wood, Eſq; by Mr. French	3	3	0
The Hon. Mr. Wortley, by Mr. Naſh	10	10	0
Mrs. Johnſon, by Mr. Giles Jones	1	1	0
William Richardſon, Eſq; by Ditto	1	1	0
Rent of Charming-Down, one Year to Michaelmas laſt	165	0	0
Biſs Richards, Eſq; by Mr. William Kittoe, to the Regiſter	1	10	0
Mr. Wombell, by Mr. Naſh	2	2	0
Right Hon. Lord Archer, by Ditto	5	5	0
A Gentleman unknown, by Ditto	1	1	0
A Lady unknown, by Ditto	2	2	0
William Baſil, Eſq; by Ditto	50	0	0
A Gentleman unknown, by Ditto	2	2	0
John Fuller, Eſq; by Ditto	3	3	0
Found in the Rooms, and not own'd, by Ditto	0	10	6
A Legacy to the Hoſpital, bequeath'd by Mrs. Mary Lowther, of Ackworth, and paid by Lady Ramſdon, her Executrix, by Dr. David Hartley	100	0	0
His Grace the Duke of Rutland, by Dr. Hartley	50	0	0
Major Perry, by the Rev. Mr. Knipe	1	16	0
Mrs. Horner, by the Rev. Mr. Sparrow	21	0	0
Remains of a Concert Breakfaſt, by Mr. Naſh	6	7	6
Annual Subſcriptions this Year	211	2	6
Total received this Year	1507	17	1

A LIST

OF THE

ANNUAL SUBSCRIBERS.

	l.	*s.*	*d.*
RALPH ALLEN, Eſq;	21	0	0
Mr. Philip Allen	2	2	0
Mr. Henry Atwood	1	1	0
Mr. James Atwood, ſen'	0	10	6
Mr. Thomas Atwood, jun'	1	1	0
Mr. Iſaac Axford	1	1	0
Samuel Arundell, Eſq;	2	2	0
Mr. Aimſley, by the Rev. Mr. Sparrow	2	2	0
Mr. Badham	0	10	0
Mrs. Anne Baſſet	1	1	0
The Hon. Benj. Bathurſt	5	5	0
Pariſh of Beaminſter, by Dr. Moyſey	1	1	0
Mr. Paul Bertrand	2	2	0
Mrs. Bowerbank	2	2	0
Mr. John Bowden	0	10	0
Pariſh of Bradford	5	5	0
Mr. William Bradley	0	10	0
Thomas Brewſter, M. D.	4	4	0
The Rev. Mr. Buſh, of Enfield	2	2	0
Mr. Samuel Buſh	2	2	0
Pariſh of Compton-Baſſet, by Richard Luther, Eſq;	1	1	0
Pariſh of Caſtock	1	1	0
Rev. Mr. Walter Chapman	2	2	0
Mr Chapman's Widow	0	10	0
Mr. Thomas Chilcot	1	1	0
Mr. Benjamin Chilton	0	5	0
Awnſham Churchill, Eſq;	5	5	0
Mr. Simon Collet	5	5	0
Thomas Coward, Eſq; by Mr. Wright	2	2	0
Carried forward	76	15	6

	l.	s.	d.
Brought forward	76	5	6
Rice Charleton, M. D.	2	2	0
Mr. Simon Crook	1	1	0
Richard Davies, M. D.	2	2	0
Mr. Philip Ditcher	1	1	0
Mr. John Donne	2	2	0
Thomas Deeke, Eſq;	2	2	0
Lady Dupplin	5	5	0
Mrs. Elkington	0	10	0
Mrs. Emblyn	1	1	0
Mr. Samuel Emes	1	1	0
Mrs. Mary Farr	1	1	0
Francis Fauquier, Eſq;	10	10	0
Mr. Ferry	0	10	0
Mr. Thomas French	1	1	0
Mr. Gallaway	1	1	0
Mrs. Griffith	2	2	0
Robert Guſthart, M. D.	2	2	0
Mr. Richard Harford	2	2	0
Mr. John Harford	2	2	0
The Pariſh of Imber, by Mr. Leake	1	1	0
David Hartley, M. A.	5	5	0
William Hedges, Eſq;	4	4	0
Charles Hedges, Eſq;	4	4	0
Mr. Hemming	0	10	0
Robert Henley, Eſq;	5	5	0
Mr. Jonathan Henſhaw	1	1	0
Henry Hoare, Eſq;	10	10	0
Mr. William Hoare	2	2	0
Pariſh of St. John, Devizes, Wilts, by Mr. Horton	2	2	0
The Pariſh of Biſhop Cannings, by Ditto	1	1	0
Mr. Samuel Howſe	1	1	0
Thomas Jones, Eſq; by Meſſrs. Hoare and Company	2	2	0
Anthony Keck, Eſq;	5	5	0
Mr. Thomas King	1	1	0
Rev. Mr. Knipe	2	2	0
Temple Laws, Eſq;	1	1	0
Mr. James Leake	2	2	0
An unknown Hand, by Ditto	1	1	0
Sir John Legonier	10	10	0
Richard Luther, Eſq;	5	5	0
Pariſh of Matlock	1	1	0
John Macie, Eſq;	4	4	0
Thomas Maſter, Eſq;	5	5	0
Mr. Charles Morgan	1	0	0

Carried forward	197	8	6

	l.	s.	d.
Brought forward	197	8	6
Mr. John Morris	2	2	0
Abel Moyſey, M. D.	2	2	0
James Mundy, Eſq;	4	4	0
Richard Naſh, Eſq;	10	10	0
William Oliver, M. D.	5	5	0
Lord Viſcount Palmerſton	5	5	0
Peregrine Palmer, Eſq;	4	4	0
Mr. Thomas Palmer	1	1	0
Mr. Jerry Peirce	5	5	0
An unknown Hand, by Ditto	5	5	0
Mr. Samuel Purlewent	4	4	0
Richard Roberts, Eſq;	3	3	0
Mr. Thurſby Robinſon	0	10	6
The Rev. Dr. Bennet Stevenſon	2	2	0
The Pariſh of Shepton-Mallet	2	2	0
The Rev. Mr. James Sparrow	2	2	0
Mr. John Stagg	2	2	0
The Pariſh of Horſley, in Glouceſterſhire	1	1	0
Pariſh of Sherborne, Dorſet, by Dr. Moyſey	1	1	0
Mrs. Stanley	1	1	0
Mr. John Taylor	0	10	0
Mr. Taylor, the Rector of Bath	2	2	0
The Executors of the Hon. John Temple, Eſq;	5	5	0
Mrs. Suſanna Tomlins	2	2	0
Mrs. Mary Webb	2	2	0
Henry Weſton, Eſq;	2	2	0
Tha Pariſh of Weſton, near Bath	2	2	0
Sir Charles Hanbury Williams	10	10	0
Mr. John Wiltſhire, jun'	2	2	0
Mr. Walter Wiltſhire	2	2	0
Mrs. Anne Woolfries	3	0	0
Mr. Henry Wright	1	1	0
	297	0	0

An

An ACCOUNT of the RECEIPTS and DISBURSEMENTS for the Year, beginning, MAY 1, 1753, and ending APRIL 30, 1754.

RECEIPTS.

		l.	s.	d.	l.	s.	d.
BALLANCE from last Year					9553	14	4¼
Receiv'd since,							
Capital Fund	—	2	2	0			
Casual Benefactions	—	1129	12	7			
Annual Subscriptions	—	211	2	6	1507	17	1
Charming-Down Rent One Year	—	165	0	0			
					11061	11	5¼

DISBURSEMENTS.

		l.	s.	d.	l.	s.	d.
PAID House Expences	-	965	6	10			
Shop Drugs, *&c.*	—	81	7	9			
Hospital Furniture, Insurance, *&c.*	—	215	4	8			
* Wages to the Apothecary, Register, Matron, Servants, Chairmen, *&c.*		393	13	0	1719	9	4
Drapery, Great-Coats, *&c.*		63	17	1			
East-India Bonds	—	322	1	11			
Mess. Hoare and C. Bankers		283	12	5¾			
Old South-Sea Stock	-	3024	18	9			
Running-Cash in the Steward's Hands		25	0	0	9342	2	
Hon. B. Bathurst, Treasurer		186	8	11½			
Charming-Down Estate		5500	0	0			
					11061	11	

* *The Article of Wages is enhanced in this* Hospital *on Account of the Number of Chairmen, &c. for the Patients Bathing.*

The Hospital *is possess'd of the following Sums:*

May 1, 1754. THE Treasurers Accounts were this Day approved by the General Court, having by their Order, been examined and audited by the under-mention'd Governors, and found clearly enter'd in the Bo of the Corporation, with proper Vouchers for each Particular.

PAUL BERTRAND.
PHILIP ALLEN.
JOHN MORRIS.

THIS Hoſpital was open'd for the Reception of Patients the 18th of May, 1742. As the Building was executed in the moſt ſolid and durable Manner, it prov'd very expenſive, notwithſtanding that one generous Benefactor gave a reat Part of the Materials: The GOVERNORS, conſidering that their chief Dependance was on annual and caſual Contri-utions, thought it adviſeable to limit the Number of Patients for the Year

1744	to	45	1748	to	70
1745	to	60	1749	to	75
1746	to	70	1750	to	80
1747	to	70			

ut in the latter End of the Year 1750, being encourag'd thereto by the generous Contributions of the Public, they extend-d their Number to 110; and ſince that Time have determined to admit as many as the Houſe could conveniently receive, ot doubting but that the ſame kind Providence, which has diſpoſed the Charitable to favour this good Work, will conti-ue to protect and ſupport it.——☞ Lord Coleraine's Patient is not included in the above-mention'd Numbers.

State of the Patients.

tients admited n each Month	Diſcharg'd	Cur d	Much bet-ter	Better	Improper	Own Re-queſt	No better	Incurable	Dead	Hectical	Miſbe-haviour
ay 20	22	5	3	12	2	0	0	0	0	0	0
ne 20	23	7	8	6	0	1	1	0	0	0	0
ly 24	12	1	2	4	1	0	2	1	1	0	0
guſt 19	15	6	3	3	1	0	0	0	1	0	1
pt. 27	24	5	5	1	3	3	1	3	1	1	1
ct. 19	24	6	5	2	0	1	4	3	2	1	0
ov. 25	26	3	9	7	2	1	2	0	1	1	0
c. 14	13	5	3	3	0	0	0	0	1	0	1
n. 12	12	3	3	1	0	1	0	1	2	0	1
b. 16	10	4	0	1	1	0	1	1	1	0	1
arch 10	11	6	2	2	0	0	1	0	0	0	0
ril 16	23	3	6	6	1	0	5	0	2	0	0
222	215	54	49	48	11	7	17	9	12	3	5

Remain'd in the Houſe, April 30, 1753		90	
Admitted from May 1, 1753, to May 1, 1754		222	
			—312
Diſcharg'd during that Time, viz.			
Cured		54	
Receiv'd great Benefit, whoſe Caſes did not admit of further Relief by the Waters		97	
Incurable		9	
Improper, Caſes being miſrepreſented by the Perſons who drew them up at the Places of their Abode		11	
Dead		12	
Diſcharg'd at their own Requeſt		10	*Three Hectical of theſe Ten*
No better		17	
Miſbehaviour		5	
			—215
Remaining in the Houſe the 30th of April, 1754			97
			312

All Perſons may pay their Charitable Contributions into the Hands of Meſſrs. *Hoare* and Comp. Bankers, in *London*, or to the Treaſurers at *Bath*, viz. The Hon. *Benj. Bathurſt*, *Richard Naſh*, Eſq; or Dr. *William Oliver*; or may put their ſeveral Contributions into either of the Boxes placed in the *Pump-Room* and *Hoſpital*, for that Purpoſe.

Such as chuſe to be Benefactors by their laſt Will, have the following Form recommended to them:—Item, *I give and bequeath unto* A. B. *and* C. D. *the Sum of upon Truſt, to and the Intent that they, or either of them, do pay the ſame to the Treaſurers, for the Time being, of the* Hoſpital *or* Infirmary, *at* Bath; *which ſaid Sum of I deſire may be applied towards carrying on the charitable Deſigns of the Governors of that* Hoſpital.

CONDITIONS of Admiſſion into the General Hoſpital at BATH.

FIRST.

THE Caſe of the Patient muſt be deſcribed by ſome Phyſician or Perſon of Skill in the Neighbourhood of the Place where the Patient has reſided for ſome Time; and this Deſcription, together with a Certificate of the Poverty of the Patient, atteſted by ſome Perſon of Credit, muſt be ſent in a Letter, Franked or Poſt-paid, directed to the Regiſter of the *General Hoſpital* at *Bath*.

☞ The Age of the Patient ought to be mention'd in the Deſcription of his Caſe, and the Perſons who deſcribe are deſired to be particular in the Enumeration of the Symptoms; that ſo neither improper Caſes may be admitted, nor proper ones rejected.

SECOND.

After the Patient's Caſe has been thus deſcribed, and ſent, he muſt remain in his uſual Place of Reſidence, 'till he has Notice of a Vacancy, ſignify'd by a Letter from the Regiſter.

THIRD.

Upon the Receipt of ſuch a Letter, the Patient muſt ſet forward for *Bath*, bringing with him this Letter, the Pariſh Certificate duly executed, and allowed by two Juſtices, and Three Pounds Caution Money, if from any Part of *England* or *Wales*; but if the Patient comes from *Scotland* or *Ireland*, then the Caution Money, to be depoſited before Admiſſion, is the Sum of Five Pounds.

FOURTH.

Soldiers may, inſtead of Pariſh Certificates, bring a Certificate from their Commanding Officers, ſignifying to what Corps they belong, and they ſhall be receiv'd into the ſame Corps when diſcharg'd from the Hoſpital, in whatever Condition they are. But it is neceſſary, that their Caſes be deſcribed, and ſent previouſly; and that they bring with them Three Pounds Caution Money.

☞ The Intention of the Caution Money is to defray the Expences of returning the Patients after they are diſcharg'd from the *Hoſpital*, or of their Burial in Caſe they die there. The Remainder of the Caution-Money, after theſe Expences are defray'd, will be return'd to the Perſon who depoſited it.

†§† All poor Perſons coming to *Bath*, under Pretence of getting into the *Hoſpital*, without having their Caſes thus deſcribed and ſent previouſly, and Leave given to come, will be treated as Vagrants, as the Act of Parliament, for the Regulation of the *Hoſpital*, requires.

☞ If any Patient ſhould have the Small-Pox here, ſuch Perſon muſt be

AN ALPHABETICAL LIST OF THE *Preſident, Treaſurers, and Governors,* OF THE GENERAL HOSPITAL, or INFIRMARY at BATH,

As they ſtood the Firſt of MAY, 1754.

The RIGHT HONOURABLE the

Marqueſs of *Rockingham*, Preſident.

The Hon. *Benj. Bathurſt*,
Richard Naſh, Eſq;
William Oliver, M. D. } Treaſurers.

A.

RALPH ALLEN, Eſq;*
Edward Andrews, Eſq;
Stephen Aſhley, Eſq;
Abraham Atkins, Eſq;
Chriſtopher Arnold, Eſq;
William Adams, Eſq;
George Lord Anſon.
* Mr. Philip Allen.

B.

Charles Duke of Beaufort.
John Duke of Bedford.
William Earl of Bath.
Edward Lord Biſhop of Bath and Wells.
* The Hon. Benj. Bathurſt.
Sir Walter Blacket, Bart.
Jacob Boſanquet, Eſq;
* Thomas Brewſter, M. D.
* Mr. Paul Bertrand.
* Mr. Samuel Buſh.

C.

Philip Earl of Cheſterfield.
Thomas Carew, Eſq;
Awnſham Churchil, Eſq;
John Coſens, Eſq;
Rev. Mr. John Chapman.
* Rice Charlton, M. D.

D.

William Duke of Devonſhire.
Lord Dupplin.
Peter Delme, Eſq;
* Mr. John Donne.
* Mr. Robert Dingley.
* Richard Davies, M. D.
* Mr. Philip Ditcher.

F.

Jacob Lord Foulkſtone.
Francis Fauquier, Eſq;
John Fell, Eſq;
The Rev. Dr. William Freind.
Richard Frewen, M. D.

☞ Thoſe mark'd thus * are Aſſiſtants, or Committees, as by Act of Parliament.

G.

William Gardner, Eſq;
* Robert Gulthart, M. D.
John Gunning, Eſq;

H.

Edward Harrington, M. D.
Henry Harrington, Eſq;
William Hedges, Eſq;
Sir Richard Hoare, Knt.
Henry Hoare Eſq;
George Heathcote, Eſq;
Wentworth Harman, Eſq;
Frazier Honeywood, Eſq;
John Hopkins, Eſq;
* David Hartley, M. A.
Rev. Mr. Humphry Hall.
* Mr. William Hoare.
* Mr. John Harford.
Charles Hedges, Eſq;
* Mr. Jonathan Henſhaw.

J.

The Two Juſtices of Bath.
* Mr. Giles Jones.

K.

Evelin Duke of Kingſton.
Anthony Keck, Eſq;
*Rev. Mr. Knipe.

L.

The Right Hon. Field-Marſhal Legonier.
* Richard Luther, Eſq;
* Mr. James Leake.

M.

Charles Duke of Marlborough.
Joſeph Muſgrave, Eſq;
* The Mayor of Bath.
Thomas Maſter, Eſq;
John Macie, Eſq;
Mr. Richard Marchant.
* Abel Moyſey, M. D.
* Mr. John Morris.

N.

* Richard Naſh, Eſq;
Robert Needham, Eſq;

O.

Thomas Lord Biſhop of Oxford.
Arthur Onſlow, Speaker of the Hon. Houſe of Commons.
* William Oliver, M. D.

P.

Lord Viſcount Palmerſton.
Sir Seymour Pile, Bart.
Hon John Pitt.
Thomas Prowſe, Eſq;
John Philips, Eſq;
Joſeph Pratt, Eſq;
* Mr Jerry Peirce.
* Mr. Samuel Purlewent.
* Mr. Thomas Palmer.
John Pringle, M. D.

R.

The Right Hon. the Marqueſs of Rockingham.
John Duke of Rutland.
George Randolph, M. D.
Richard Roberts, Eſq;
* James Roffey, Eſq;
* The Rector of Bath.

S.

The Hon, Edward Southwell.
Samuel Strode Eſq;
Robert Smith, Eſq;
Robert Smith, of Briſtol, Eſq;
Stephen Soames, Eſq;
Theodore Smith, Eſq;
Humphry Sydenham, Eſq;
* Rev. Mr. James Sparrow.
* Mr. John Stagg.

T.

John Thornton, Eſq;

W.

Lord Viſcount Windſor.
Sir William Wentworth, Bart.
Matthew Weymondſell, Eſq;
John Willis, Eſq;
William Woollaſton, Eſq;
* William Woodford, M. D.
* Mr. Henry Wright.
* Mr. Walter Wiltſhire.

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